

WEEKLY GLEANER.

AS A VOICE TO ISRAEL.

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The Weekly Gleaner,

A PERIODICAL, DEVOTED TO
RELIGION, EDUCATION, BIBLICAL AND
JEWISH ANTIQUITIES, LITERATURE
AND GENERAL NEWS.

JULIUS ECKMAN, D.D.,
EDITOR AND PUBLISHER.

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The Convent of Mount Sinai.

Ages passed over these cragged mountains since the time they offered a temporary refuge to the prophet Elias, without our hearing any account of a locality of such intense interest to the historian, antiquarian, and the believer, still the piety of the Empress Helena, the mother of the first Christian emperor, sat up monuments on genuine and reputed localities, brought the mountain of the Lord into notice again. Her pious heart sent her, with the same spirit which afterward animated the crusaders, to search out the holy places referred to in the Bible; and when she found one, she erected a monument to mark it for the guidance of future ages; and the pilgrim may see the fruits of her pious labours from the mountain where the voice of God was heard in thunder and lightning by the ten thousands and ten thousands of Israel. A small church soon rose on the spot where tradition states the burning bush to have grown. Soon several small convents rose in the vicinity, and devotees thronged to the chûch of Mount Sinai. Harrassed by the Bedouins, the Christians petitioned the Emperor Julian from 527-565 to build them a fortified convent, workmen from Egyptian Constantinople, were sent with orders to build an impregnable monastery on Djebel Mousa. But want of water at that height compelled them to build it at the foot of Horeb, enclosing within its walls the well at which it is said Moses was the first to drink. A convent rose that has since been an object of curiosity to visitors from almost every Chris-

tian country, ages have passed since its first erection, nations have risen and fallen, and there stands a witness of more than 1200 years of the inherent power of Religion, for it was that principal that actuated the noble and pious Empress and her son to erect the monument, and it was that principal, that since its erection, has drawn millions of (new) pilgrims to the spot—we will now introduce to our readers a few travellers and allow them to state what it is to be seen at this remarkable locality, and what they think about the institution.

But the indulgent reader must not expect to be introduced into a modern palace, nor to be out lived with novelties no, the very reverse it is to a structure that bears the impress of times that are no more—of ages that now are merged into the vast ocean of all swallowing time—we shall be introduced to men whose manners thoughts and whole life is but a copy of the dead—and this it is that renders the subject more interesting, and rouses in the contemplative mind, associations of so peculiar a nature.

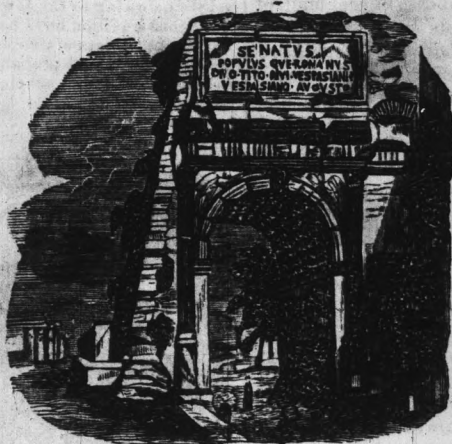
The convent is situated in a prolongation of Wady el Raha, which is here contracted to a very narrow ravine of a broken surface, and literally filled with rocks. It is overshadowed on the east and west, by towering, almost perpendicular mountains. A more wild and roman-

tian situation could not probably be found upon the face of the earth; and if complete seperation from the haunts of man is sought by those who devote themselves to the monastic life, this advantage is here enjoyed in perfection. A few small, wandering tribes, scattered over an immense tract of country, from the Nile to the frontiers of Syria, alone interrupt the perfect solitude which Nature has ordained throughout this vast region; and these possess so few habits and sympathies in common with the rest of the species, that they cannot be regarded as interfering with this absolute and complete seclusion from the world.

The monastic edifice is ninety paces in length by eighty-two in breadth. It is substantially built of granite, and the walls, thirty feet high or more, present rather an imposing exterior. There are loopholes for musketry, and some small towers in which cannons are placed, as it was designed to be a fortress no less than a quiet retreat for holy men. Its position in the midst of uncivilized tribes, often hostile and always predatory and treacherous rendered this precaution indispensable. The interior of the convent does not answer to the solid construction and respectable architecture of the outward walls. The immense quadrangle is subdivided into several courts of very irregular forms, and a large number of

small chambers, about two hundred, I was informed, are erected against the walls, and fronting these courts. They are entered from long corridors, and some of them, upon the second or upper story, are tolerably light and commodious. The rest appear confined and gloomy, though, perhaps, not ill adapted to the purposes for which they were erected. The remainder of the quadrangle is occupied with a great number of chapels, a church, a mosque, a well of good water, mechanics' shops, a spacious refectory, and all the et ceteras needful in such an establishment, together with many waste rooms and spaces which appear to have no other use than to increase the air of comfortless desolation which reigns throughout the whole. Everything but the external walls and the church, seems fast tending to ruin, and all repairs and improvements are made in so wretched a style, and with so little regard to plan and symmetry, as to increase rather than diminish the appearance of general dilapidation. The doors, staircases, &c., are of the rudest workmanship, not at all superior to the cabin which a new settler in the wilds of America hastily constructs with no tools but his axe and auger. The blemishes of bungling handicraft are aggravated by the crooked, misshapen timber employed in building. This is unavoidable in a country absolutely destitute of this essential article. Situated as the convent is, probably all the timber employed about the monastery is the growth of the gardens attached to the establishment. It is, of course, scarce and very precious, and the ill-shapen trunks and twisted limbs, which, in other places, would only be used as fuel, are here fashioned into door-posts, banisters, and other ornamental work. Distorted branches of fig and olive trees are used for joists and rafters. The roof is formed by placing upon these, layers of cane, which are covered with earth.

The visitor to Mount Sinai does not fail, with a monk for his guide, to make the tour of this labyrinth of antiquated chapels, crazy staircases, and low, dark passages. There is hardly anything worth seeing; but it is not the less a duty to inspect everything in such a place, and a person who possesses some sense of the ludicrous, will, at least, be able to derive a degree of amusement from the grotesque style of all that he beholds. In making this indispensable tour, the visitor generally is first led to a great number of small chapels, dedicated to different saints and angels. They all have a very antiquated appearance, and are in bad repair. The walls are usually covered with small paint-



THE TRIUMPHAL ARCH OF TITUS.

ings, old and much faded, and, with very few exceptions, destitute of every species of merit. The most conspicuous niche is of course always devoted to the saint, apostle or angel to whom the chapel is dedicated, and the monk who acts as a guide, usually entertains the traveller in each chapel with the history of its patron saint and some tedious legend connected with it. We visited, says Olin, a dozen of these chapels, which I subsequently learned, constitute less than a moiety of the whole. They were probably the best, and selected on that account.

The sixth chapel which we entered is dedicated to Moses and Aaron. In this, the principal object is a picture of Moses presenting a tablet to the Almighty, who writes the Decalogue upon it with his finger. The monk assured us that, upon this occasion, Moses remained on the mountain twenty days and nights without tasting food.

There is a small mosque within the convent, erected, as our guide averred, in a season of danger, to avert the destruction which was threatened by the Mussulman governor, to whom this region was subject. The whole enclosure was thus rendered sacred ground in the eyes of the Mohammedans and the convent saved.

The church is by far the best part of the establishment, and is really a fine building, of good proportions, and possessing many rich and beautiful ornaments. It was built by Justinian, though many alterations have probably been made in subsequent times. This church, like every other spot in this hallowed region, is rich in venerable traditions. The church is strongly built, but not very large, though, on the whole, from its proportions and decorations, quite an imposing structure. It is divided into nave and aisles by two rows of plastered granite columns which are, with singular bad taste, coated with white-wash. They are surrounded with capitals of various designs. Along the aisles are ranges of wooden stalls, in which the monks must stand and worship. The pavement is of marble, in various colours. The walls are hung with old paintings, none of them of any value. The ceiling is flat, painted green, and studded with golden stars; and many lamps, apparently of gold and silver, are suspended around the altar, and in other parts of the church. The altar, where the mass is performed, is enclosed by a screen, with three openings, of which the centre one is closed at bottom with gilded doors, and above by a soiled curtain.

[TO BE CONTINUED.]

The New Year.

ראש השנה

Being pressed for time, we continue the article headed in our last number The New Year, from the Hebrew Review—The view taken by the author, is the popular conception of the importance and significance of the feast, and is that adopted by the portion called the orthodox.

The autumnal equinox being thus upon principle held to commence the year, its festival is celebrated as that of the new year, and as a day of judgment to all flesh, which is to decide their fate for the coming year. Not that it is considered as if the destiny of man is on other days less subject to the supremacy and control of Providence; but it is held that, on this particular day, the absolute consequences of men's actions, and the fate of nations and of climes, are meted out and weighed. It is a remarkable fact, that all the ancient astronomers, of all nations, adopting the idea from the Jews,* have given as the sign of the zodiac for this month, the figure of an aged man of stern aspect, holding a pair of scales in his right hand, and an open book in his left; thus plainly expressing the religious idea of this festival, on which justice is the ruling attribute.

The blowing of trumpets, which we find command both in Lev. xxiii. 23, 24, 25, and in Num. xxix. 1, is a rite peculiar

to this festival; and is not only observed to this day, but the hearing of it is obligatory on all Jews. It has a direct reference to, and close connexion with, the service of the day. It proclaims the king and his day of judgement; as is said I Kings i 39, "And they blew the trumpet; and all the people exclaimed, God save the king!" and in Joel ii; 1, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants tremble; for the day of the Lord cometh, for it is nigh at hand." It is intended to call forth terror at the judgement; as written in Exod. xix. 16, "And the voice of the trumpet was exceedingly loud; so that all the people that were in the camp were terrified;" which verse is likewise commemorative of the giving of the law. And in Amos iii. 6, "Shall a trumpet be blown in the city and the people be not terrified?" It likewise expresses thanks, as in Psalm, "Hallelujah! praise him with trumpet sounds." It moreover denotes the freedom from error and transgressions, which is to follow the universal acknowledgement of the kingdom of God; as is written Lev. xxv; 9, 10: "Then shalt thou cause the trumpet of the jubilee to sound, and proclaim liberty throughout all the land unto all the inhabitants thereof." And; lastly, it denotes the restoration of Israel; as is written Isaiah xxvii. 13: "On that day the great trumpet shall sound, and those that are wandering about in the land of Ashur, and the outcasts from the land of Egypt, shall come and worship the Lord on his holy mountain at Jerusalem." All these ideas are connected with, and expressed by, the sounding of the cornet this day, which is emphatically called in Hebrew "the day of remembrance," and in Greek "the day of blowing."

The service of this festival, comprises prayers of a threefold kind: 1. מלכות "Of homage," to invoke the speedy approach of the kingdom of God, when all mankind will arrive at the true knowledge of their creator, and unite in the worship of their supreme Benefactor. 2. זכרון "Of remembrance," acknowledging the divine omniscience, providence, and exercise of supremacy towards the individual; that it may please an all-merciful God to remember his creatures in pity, and temper his judgment with mercy. And, lastly, 3. שופרות "Of sounding the cornet," to celebrate that future jubilee when mankind will be from the fetters of errors and acquire perfection in the knowledge of their God. Therefore the prayers which it is the duty of every Israelite to recite on this festival, enumerate such verses of the sacred Scriptures as relate to the supreme reign of the Deity, to his omniscience and providence, and to the trumpet which is at once to proclaim the liberation, and express the grateful joy, of mankind.

The sacrifice of Isaac is likewise a principal part of the commemorative service of the day; to recal the perfect obedience of the great fathers of our nation, and the memory of the covenant and oath of Mount Moriah; and by an appeal to that covenant to implore mercy for a sinful race.

With the festival of ראש השנה ("the New Year,") begins the awful era called עשרת ימי התשובה ("the ten days of repentance,") terminated by the יום הכפורים. On the ראש השנה Justice is the attribute of the day. The doom which it pronounces Mercy may temper; but that mercy must be implored; not by prayers only, but likewise by repentance and righteousness, comprising charity. Accordingly the prayers of both the New Year and the Day of atonement declare "that penitence, prayers, and righteousness (charity,) avert the evil doom." And as repentance—sincere contribution for past sins, with the firm determination to avoid the like transgressions for the future, deservedly takes the first place among these three means of invoking mercy, the period

especially devoted to implore the Divine pardon, preparatory to an amended life for the coming year, is called "DAYS OF REPENTANCE." Accordingly it is customary to be more careful in conduct, more devoted in prayer and more liberal in charity, during these ten days than at any other period of the year; in the humble hope that sincere repentance, evinced in deed and thought, may induce Divine Mercy to mitigate the sentence which strict justice pronounces on our transgressions. And it is in this sense that the Talmud says, (Treatise Rosh hashana, peret, or "chapter," the first,) "R. Chrespadoi saith, R. Jochanan said, Three books are opened on יום ראש השנה one for the confirmed just,—one for the confirmed impious,—and one for those between the two extremes. The first are immediately inscribed on the book of life; the second are immediately inscribed on the book of death; the third remain undecided until the יום הכפורים. If their repentance is then found sincere and accepted, they are inscribed on the first; if found to be but outward and rejected, they are inscribed on the second book." And, as no one can presume to consider himself as confirmed just, it is only by sincere and heartfelt contrition that he can escape the fate of the impious.

If the Jews have drawn so considerably an Chaldean and Persian Mythology, as we adverted in our last number. Why suppose this universal coincidence, though striking in itself to be owing to the Jews: Could not a simultaneous tradition have reached Jew and Pagan at the same time, and if any material has been borrowed probably the Jew was the borrower, to which conclusion we ought to be led, as presenting ideas by figures of man or beast was anti Jewish.



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Foreign Intelligence.

JERUSALEM.—A friend just returned from the East gives a favorable account of the Jews in the Holy City. The copious rains that had fallen early in the spring promised a plentiful harvest and it was hoped that the price of wheat will be considerably cheaper than it has been for a long time. The price of labor is at present much higher than it has been for some time past, owing to the various buildings in the course of erection. Most of these buildings are on account of European Governments, and more particularly of Russia. In reply to our inquiries he informed us that he visited the Missionaries Establishment which, however, has but a very few inmates or converts. This is not owing to the want of zeal on the part of the missionaries for he represents them as most zealous in their cause men of acknowledged piety and integrity, but it shows that the Jews will rather submit to poverty than desert their faith. As regards the converts, we feel disposed to adopt the opinion of a certain Rev. Mr. Jetter, who, at the late Conversion Meeting at Exeter Hall, London, is reported to have said: "It is often said that the converts of the Society are mere hypocrites. Alas! in many instances they are very unworthy."—*Asmonean*.

FRANCE.—The daily papers report that M. Fould has left Paris for England, whither he comes to represent the Emperor at the Manchester Exhibition in his quality of minister of the imperial household. M. Fould has been invited by the Queen to stay some time at Windsor Castle. Strange that our peers should dread so much the approach of the Jews to the legislative seat which Her Majesty herself does not scruple to receive a Jew in her palace as a guest. Our peers have to take a lesson of liberality from their sovereign.—*Ibid*.

BUKAREST.—It is customary at Bukarest every Easter for the prince and all the most influential inhabitants to pay a visit to the metropolitan. The principal Jews do the same. The visitors kiss the hand of the prelate, who, returns it by impressing a kiss on the foreheads of the saluters. This year, we learn from the "Israelite Romain," the reception was most cordial. Such is the spirit of mutual tolerance which reigns here.

ROME.—The Jewish community of this city, formerly very numerous, now numbers but four thousand souls, of whom the greater portion are supported by public charity. Nevertheless, that congregation is one of the most lavish in works of benevolence. Barely about a thousand individuals are comprised among those who have to pay the special tax levied on trade and capital. Among the causes of the diminution of the resources of our brothers are: in the first place the competition of foreign houses which are established in Rome and, next, the poorer mechanics and dealers suffer considerably. So there can be nothing mournful than the appearance of the Ghetto. If they only enjoyed the rights formerly granted by Martin V., or if they could freely devote themselves to the exercise of the professions everything would soon change its aspect; the rich would no longer emigrate to other cities and the poor would find occupation, but in the present state of things they have only to suffer with patience. Their fate is in the hands of the Prince who governs them; he knows their misery, may he realize their hopes!—*Asmonean*.

TURKEY.—Recent statistics estimate the number of Jews in the Turkish empire at 125,000 souls.

NOTICE.—We already stated in a former number, that no notice will be taken of any attack on our course or character except opponents address such to our columns. We willingly will allow them the reasonable space.

NOTICE.—Marriages, Births, and Funeral notices are not charged for at this office to subscribers, to others circumstances compel us to make the moderate charge of 75 cents.

MARRIED.

In this city on Sunday the 23d ult., Mr. Henry Freeman, to Miss Carolina Moshrimer
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JOSEPH J. LABATT, long a resident of San Francisco, solicits Accounts, Bills, &c. for Collection.
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Front street, corner of Oregon.
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The Weekly Gleaner.

FRIDAY, SEPTEMBER 4, 5627. (1857.)

THE FESTIVALS.

ראש השנה—New Year will fall this year on Saturday and Sunday Sept. 19-20.

יום כיפור—Day of Atonement will fall on the 28th of this month.

סוכות—Tabernacles' first days will fall Saturday and Sunday October 3-4.

הושענא רבה—Friday the 9th Oct.

עצרת—Saturday October the 10th.

שמחת תורה—Sunday the 11th of October.

Communication.

SAN FRANCISCO, SEPT. 6th. 1857.

Editor of the Gleaner:—

Reverend Sir—I hope the following lines will not be deemed unworthy your attention and the space I crave for them in your paper.

Attracted by the interesting articles in your first numbers, particularly by those of theological contents. I was highly pleased at the appearance of an organ among us which promised to become a means of representing our principles before our Christian citizens, as also one of useful information to our co-religionists who would feel induced to keep a paper published among us, when those that appear at a distance would escape their notice.

But without wishing to disparage a publication that contains so much good, I regret to miss in it a proper description of those topics which a Jewish religious publication in our times ought not to pass in silence, namely, the respective merits of orthodoxy and reform.—I should think a treatment of this subject in your manner, with your conservative though enlightened views, would benefit any side of the question which you may think bound to take up. I also think that it is only expressing the opinion of a number of your readers, if I state, that we have to expect to hear an explicit opinion from you as an editor, and a man whose silence on these points we have no reason to ascribe to policy that will only speak as far as it can do without any prejudice to itself, or if it does speak will stand like some parties of the day, from whose manner we can see that they are looking this way and that way, weighing how much they have to give to one party and to the other without spoiling it with either.

The questions of reform having been started lately in this city by a preacher, who stated that we may undertake changes with the machor, as that was composed merely by learned men, but that the prayer, being made by three prophets in a great assembly, must not be altered nor must we recite them in any other language but in Hebrew. I think this a proper occasion to beg you to inform your readers.

1st.—Whether we dare change or omit portions of the machor.

2d.—What prophets made our prayers where was that assembly with whom they combined in making them.

3d.—Must we use only the Hebrew language in our prayers.

I hope that you, as the only Rabbi in this State, will not object giving the subject the attention and space it deserves, particularly as it is but the statement of the laws and not your opinion which your readers require.

Your Obedt.

INVESTIGATOR.

Is the Hebrew the only Language for Prayer.

REPLY TO INVESTIGATOR.

No. 1.

Sir.—Whatever may be the faults of the "Gleaner," and we ourselves are not blind to them, though the minor portion is to be laid to our charge—he surely cannot be reproached

for his want of efforts in the cause of reform but is it a reform of different feature to what is generally understood by that name at which he aims.

It is a reform as he stated in his prospectus to the Gleaner, of the human heart and faculties, it is his desire to be instrumental in cultivating pious feelings, in purifying our affections.—And what his efforts have been in promoting these noble aims he leaves his candid readers to judge—as to synagogal Reforms—in the crises which we are undergoing, now it is petty indeed to comm-nce our reform with the synagogue, the question with us now is not what, how much, in what language we should pray—the question is do we and dare we pray—

The reform that we advocate begins with the human heart, finds its sphere of action in the sacred precincts of the family and in our converse with men, and ends in the Synagogue.

It is not our intention to discuss the respective merits of the old and modern state of the Synagogue. So much is certain the ancient did not play synagoge, they were devout, even if they could not follow the meaning of the words expressed in our Hebrew suplications; their teachers were men of sterling worth and true piety, and not mere performers, they would teach what they thought to be correct and true and not what the people would wish to hear, and for which they (the teachers) would expect to be hired.

The ancient synagogue was true and honest, and its errors were those of the head, not of the heart.

We therefore allowed time to work in a field in which the effort of the physician would be to late, as it would have been "post mortem," or premature. However being now called upon to speak about the subject, we will honestly give the express laws and of those authorities to whom investigator appeals, We will hear what the

משנה נמרא רשי תוספות וירושלמי שלחנ ערוך אורח חיים ספר חסידים and, the **רמבם** teach about the matter We read in]

משנה מסופה פ' יור

אלו נאמרין בכל לשון קריאת שמע ותפלה וברכת המזון:

The following (formulas) may be recited in any language viz: the *Shema*, (Hear O Israel Deut. 6: 4) the *prayers* and *grace* (after meals). **נמרא שם**

קריאת שמע מנל? ודתיב שמע ישראל בכל לשון שאתה שומע תפלה רחמו היא כל היכי רכעי מצלי ברכת המזון כתיב ואכלת ושבעת וברכת בכל לשון שאתה מברך: **רשי שם**

תפלה דתני מתניתין בכל לשון לא צריך קרא דתני רחמי ניהו וההוא לישנא דידע לכוון לבו לצדי:

Mishnah Sotah cap. x comments the *gemara* upon it: Whence (is it proved that) the *Shema* (may be said in any language)? It being written *Shema* (here comprehend) O Israel, consequently (you may say it in any language that you understand). As to prayer an act of the affections, you may pray in any language that is supplicatory (in which you are able to express supplication) you may pray; as to grace, it being written "and thou shalt eat, and be satisfied and bless, Deut 8: 10) hence [you may do so] in any language that expresses blessing upon, **רשי** "Yarchi" in his gloss what need is there in this Mishnah to prove it from a text, they [prayers] having their source from the affections; therefore in any language that man knows to engage his heart, [not the mere lips] let him pray.

הנסי שם

וכרכת מאחר שהברכה והשבח כלמי השכנה הוכל לברך בכל לשון שתרצה ומסתמך בלשון שאתה מברך שתמן שכן להקבית ב' שלם להנחות. והכי נמי איתא בירושלמי: וברכת כר' שהיא ידע למי מברך ומשמו אפי' אמר בלשון חול שלא כתיקונה יא:

Upon this gloss the Thesaphoth: It being written "and thou shalt bless" [Deut 8: 10] as blessings and praises are directed toward the divine majesty, thou mayest bless in any language that thou pleasest; and, of course, in the language that thou understandest to give praise to the holy One, blessed be he, with a sincere heart, to be acceptable to him. Thus we also find the Jerusalem Talmud, being written "and thou shalt bless" meaning that thou shalt know to whom the blessing is directed; hence it is inferable even would it be said in the vulgar tongue, not as arraigned (in the text or by the sages) thou hast done thy duty.

Having now heard the opinion of the Mishnah, Gemara, Rashi, Tosaphoth, the source from which the Codes (casitly) adopted by all the stable Jews are compiled, the former could not teach otherwise, We therefore read in Code: **קא מי אורח חיים** the following heading **קא שצריך לכוון בכל הברכות** ושיכול להתפלל בכל לשון:

In reciting any blessing, devotion is necessary, and we may pray in any language"

And the text in said § No. 4 reads:

יכול להתפלל בכל לשון שירצה ודמי בצבור אבל כיחיד לא יתפלל אלא בל' יא: דהיינו כששואל צרכיו כגון שהתפלל על חולה או על שום צער שיש לו בביתו אבל תפלה הקבועה לצבור אפי' יחיד לאומרה בכל לשון ויא' ואף יחיד כששואל צרכיו יכול לשאול בכל לשון שירצה חוץ מלשון ארמי:

"We may pray in any language we please, but this [law] is only meant when he prays *Bazibur*; [at public worship, the synagogue or minyan may do so] but at private worship, you must use the Hebrew only [The object was to prevent the ignorant from asking what was improper to pray to for] But some (teachers) contend, in only praying for the grant of individual wants, as for the sick or in distress, then we must use the Hebrew; but the prayers composed for the Congregation [our usual prayer found in the prayer book] even an individual may recite them in any language. And some [go even further and] say even in private worship, supplications for the necessities, we may ask them in any language, except in the Aramaic." To this quotation from the **שלחן ערוך אורח חיים** we could subadd a number of other authorities, as *Maimonides* and every teacher in Israel must know that all our authorities agree that lip work is no prayer, and that we pray any portion, either individually or in the congregation, in the language we understand.

And what does the great light of Israel, the man whose thoughts and ideas for more than seven centuries offer mental food to the eminent, among the Jewish and Gentile divines, what does the Jewish and Maimonides teach? Did he teach the law and the testimony, or did he abuse this simplicity, or ignorance of his hearers and readers? Did he teach what every school boy who has ever handled the *Shema*, to read the regulations for prayers which he is to recite every day, could, on the spot, have convinced him to be in strict contradiction to the plain rule laid down there No, *Maimonides* never played upon the [presumed] ignorance of the people, and as a teacher he taught as all teachers in Israel [we say all; for no honest Rabbi, has ever taught differently] and the *שלחן ערוך* teach. According we read in his work, the *הקדמה* on prayers as follows:

רמב"ם הלכות ברכות פ"ה וכל הברכות כולן נאמרין בכל לשון והוא שאמר כעין שתקנו חכמים יא: שיהיה המטבע הואיל יחזיר אוכרך ומלכות וענין הברכה אפילו בלשון חול יא:

"Any blessing may be said in any language, provided he use the formula ordained by the sages. But if he even change the formula if but mentioned the name of God, and expressed the purport of the blessing, though it be in the vulgar tongue, he has performed his duty.—*Maimonides*, on the blessing Chap. 6th.

Need we have any more pious men than the **הרב** and he expressly teaches in הלכות תפלה כשתפל ואדם בלשון רגיל בורח שישתמש בו כל היום לכל צרכיו יקל עליו לכוון בשתפל בלשון אחר אפי' שוכן מה שאמר לא יקל עליו כל כך:

"When a man prays in a language that is familiar to him, namely that which he uses all day for his wants, he will easier be able to pray with devotion; but if he prays in another tongue though he may understand what he says, he will not find it so easy [to follow with his thoughts the words uttered, with his lips]

These are the words of the great Cabbalist the **רבינו לוחות הברית** the Rabbi of Prag, whom the pious almost deify—This may suffice for this time.

But must not it strike every reader that after common sense, the Mishnah, Gemara, Rashi, Tosaphoth, the *Sulchan Aruch*, *Maimonides* and all the Babbis teach that we not only may pray in any language, but that we ought to use any one in which we are conversant instead of the Hebrew unless we understand it well, how does it come that up to our age, only the Hebrew was used? The phenomenon is easily explained, a too great adherence to antiquity a reverence before the mould of ages, has prevented the narrow minded piety, to take like a Jacob, heavy stone from the well. Another adequate reason is allprevailing power of habit.

But the most powerful reason was—Oh how humiliating for the teachers, and how awful truth for the people—the most powerful reason was—FEAR. Fear of the people can 'lift up a hand against a Moses and drive him for forty years into the wilderness, Exodus 2: the people that can feed four hundred sycophants on the royal table, and compel their prophet, a prophet! such as *Elia*, to flee from rebellious Israel to the wandering Arab—hence to the poor heathen woman in a heathen land—and again from there to the barren rocks of Horeb—and everywhere find a shelter except among his people [1. Kings 17, 18:] whom his honest zeal wished to convert from idolatry, and under its rulers whose he had disoblged.

The teachers were afraid of the rulers who [as tradition reports King *Mennasseh* to have done to the prophet *Isaiah*] might saw asunder the body of the godly seer who would try to remove popular blindness. Thus popular custom prevailed over canon law; and consequent ignorance stifled common sense. But there have been synagogues as far as thirteen and eighteen hundred years back and even while the Jerusalem Temple stood, where public worship and the reading of the laws was performed in the vernacular; upon this we shall revert in the continuation. This essay we wish to conclude by stating that our object here is not to wish to be instrumental in removing the Hebrew from the synagogue, no candid mind can peruse our publication without finding us conservative—but silence, under the circumstances under which we write, would indeed be criminal—and, perhaps these lines may be a means of relieving the minds of some persons who, having been brought up in this country at a time when the new settlers had no opportunity to have their children taught the Hebrew, many think their prayers in the vernacular less acceptable. We therefore assure them, in the name of our teachers, that prayers are acceptable in any language that is understood, is to be preferred to the Hebrew if not understood.

to be [Continued.]

ספר חסידים סי' תשפ"ח מזה לו לאדם שתפלל ויקרא את שמע וברכת בלשון שוכן משתפלל בלשון הקשר ואינו מברך:

CONGREGATION SHRITH ISRAEL.—Mr R Jacobson will read prayers at the Synagogue on Stockton street on Sabbath. Members and friends are respectfully invited. B. BARUCH Sec.

TO ISRAELITES.

אשר אנחנו באמנים בני מאמדים בחר משח
ובכריות הם צנו לעין
לכונן אחר שח מחשבות ונח לחור ולרס
אחר השוטים שחיה איש כחוס דת ראו
לשחיות—ע"כ אנחנו ודל"ס הינו כחוסים את
הרכני מ'רד יחוס נאדרשד ומאנו אתו כמי
בכל הלכות שחיה ובריה ברת וברת הלכות
האחרונים אשר נתפזרו ככל תפוצה ישראל ונח
הוא איש מחוס דת הראוי לשחית
ע"כ לפי דעתנו כל מי שערער אחריו או
אשר יוצא דופי על השחיות של ר' יחוס הנ"ל
אין להאמין להם כי הם מ'רד אחר כל הרב לא
להחזיק אמו תנוכאים ולא לחלש אמנתנו באים

We, the undersigned, having been present at the examination of Mr. Isaac Goldsmith at which he was found proficient in all the regulations of our ancient appertaining to his office, and knowing him to be a strict adherent to our institutions, and worthy of the trust reposed in him; give it as our opinion, that any man who tries to disparage him, in his occupation as Shochat, is not to be listened to; for he comes to stir up contention; he does not come to support, but to injure our institutions, and thus his words are not to be regarded. In corroboration of our testimony we sign our names.

ע"כ אין לחוש לדבריהם והשוטע לנו ינעם ותבא עליהם ברכת טוב:

ולראי באנו ע"ה"ל:
פה סאן פראנציסקא יום וז' אלול תר"ץ לפק
דברי יוסף עמקאן
נאוש כאר נאל או אנצ'י
נאום אברהם שמחה וילרשטיין
נאום זלמי וילרשטיין
נאום אברהם סטנדרלער

TO ISRAELITES.

I the undersigned, take this opportunity to state to those whom it may concern, that it is an egregious inconsistency to engage any man as **שוחט** who is himself guilty of eating **טרפות** or who has been proved to have been a **מחולל שבת** a sabbath breaker.

I now publicly confess that I this day regret having given **קברה** to a certain **שוחט** of Sacramento, whom as a man and a **יהודי** I, according to his promise expected to act conscientiously in the performance of his sacred duties and in the execution of the trust reposed in him. But finding on facts this not to have been the case—I as an Israelite, feel it my duty to make this statement public, so that my brethren may be in possession of the facts, and all in accordance with the declaration of our sages of blessed memory **ישראל** **ערכין זה בזה** ELIAS WOOLF.

חברה בקור חליטו קדשה

This Society will meet Sunday September 13, at 6 P. M. every member is expected to be present as business of importance will be transacted.—By order.

Simon Craner,
Secretary.

LEVY'S INSTITUTE.

An examination of Mr Levy's pupils will take place Sunday next, the 13th inst, at 10 A. M. at the basement of the Broadway Synagogue.
Parents, Guardians, and Friends are respectfully invited to attend.

CHEBRA BIKUR CHOLIM UKDOSHAI.

This Society will hold their regular meeting at the Hall of "Sons of Temperance," on Washington street, between Montgomery and Sansome, every second Sunday in each month, at 6 o'clock, P. M., precisely.

L. KING, President.

SIMON CRANER, Secretary.

CONGREGATION EMANU EL.

Members will please take notice that the seats for the ensuing year will be sold on Sunday the 6th inst at 10 A. M.
None members can engage seats by applying at.
DAVID STEIN.
109 Sac. St.

CONGREGATION SHERITH ISRAEL.

Seats for the coming Holydays can be procured, by applying at the office of the undersigned, on Sunday's at the Synagogue chambers from 9 o'clock A. M. to 2 o'clock P. M.
B. F. BARUCH, Sec'y, 149 Clay street.

NEW ADVERTISEMENTS.

באלווע ראיתי חתימת הצעיר יחוס נאדרשד
ש"כ רמא סאן פראנציסקא
בניכור אחריו חל"צ

כי חל ורעה אחותי
ע"כ בענין שחיות ובריות אחותי לר' ובר' אסתר
לבי אשכר ובלשון הרע ובר' לוח מל' לא אדר' אש
חוס—אך וכל חיי' להחיש את דתו ונהלגני שולח
מקט מאשכלות ענבים—נחם רבים סאלה מכונים אדל' אש
אני בכל עת מוכן להראות את אחיו בני ישראל—שהנע
נאדרשד לא יורע מהלכות שחיות ובריות מאומה?
ע"כ אחת אשאל מאחיו הנ"ל לר' אל לב הצעיר הנ"ל
לחיות וזכה עמי ובטח אני כשמו כי הוא כחילכות שוכר—
ובזה אצא נאסס ולראי באתי על החתום היום ה' לחי' אלו
אלו פה סאן פראנציסקא:

זה היום שקיחתו ובאים
זה היום כה ק' להחיות לאחיו למשעים
זה היום נולד ורחק ימים
ובזה אחשבה דרכי
ולכל הערה אחי לענע

A FINEBERG.

TRANSLATED FROM THE HEBREW ABOVE.

I noticed in the Gleaner the signature of the (the least worthy) Mr. Isaac Goldsmith, of the city of San Francisco. Being greatly astonished at it, I am ready to war against this audacity, and I must in regard to him, and in justice to the Israelites, speak openly against such false pretensions. How can one living being deny the other? For the present I only send a small branch of grapes, and have more in store, which I am at any time ready to show to the הצעיר (the least worthy) and my fellow Israelites saying: that the הצעיר (the least worthy) Mr Isaac Goldsmith, does not know a particle of the הלכות ובריות, wherefore I beg of my fellow Israelites to induce Mr. Goldsmith to have a debate, to this effect with me, in presence of some men chosen by himself, and I am most certain that he will show that his qualification in regard to שחיות are as small as his name is. To the proof this I give my name this, the 5th day of אבול 5617.

This is the long wished for day which came.—This is the day which will put a stop to the fooling of our fellow Israelites.—This is the day on which he can justify himself if able. With this do I lead my way, and shall enlighten the congregation.

A. FINEBERG.

NOTE BY THE EDITOR.—When capped knavery acts by ignorant malice, as did David by Uriah; but when fawning hypocrisy sends the missiles unawares at unprovoking worth, it is the duty of honesty to keep an eye on the serpent (talking) in the grass. When the above was presented to us for publication a few weeks ago, we refused accepting it for reasons that must be apparent to every sound mind. We now give it publication at the request of our highly respected friend, Mr. Isaac Goldsmith, the subject of this intended slur. The true author of the above is marked, and his drift known.

The above specimen of Hebrew and English Orthography, Grammar and Logic is given literatim from the copy.

מורה

הנה ער כה החשי מלחמות לאחבני' על אומנות ור' ובקאותיו אשר זה יורח מחשבת עשר שנים הייתי מזה כאשר נודע לכל סקורי ספרותנו ונח לבמה אנשים אשר מה הייתי מזה אצל 'בניהם'. והמה יעורר כי אום, יד ורגל אנכי—אי לואת כמזכיר אבא להודיע לאחבני' אשר יצטרט למזהל הן בפה ורן במדינה סמיר מוכו אנכי למלואת רעונם בעבורה הקרה הלוה אחר מקורם עלי על האורקסס:

G. S. ROTHCHILD; 282, JACKSON ST.

ספר תורה:

A new Sepher written by Mr. Phillips of New York, with the authentication of its correctness is to be had for sale or loan. Apply at the office of the GLEANER, 133 clay St.

WASHINGTON MARKET GROCERY

WHOLESALE AND RETAIL,
---No. 137 Washington Street---

THE proprietor of this well known establishment brings to the notice of his Customers and the Public that, besides a large store of usual articles as Tea, Coffees, and Spices, of superior qualities, he has to supply, in quantities to suit,
NEW HOLLAND HERRINGS,
BUCKWHEAT, OATMEAL,
FARINA, PEARL BARLEY,
(ground in this State.)

NEWSPLIT PEAS,
COUGH CANDY,
Schwarzer Candy Zucker.
And a general assortment of dried and preserved Fruits, Sardines, and CHINESE PRESERVES.
Orders from City and Country Customers will be punctually attended to, on his known liberal terms. sep 4

J. T. PIDWELL,

Wholesale and Retail
FURNITURE DEALER,
No. 140, North side of Washington street,
SAN FRANCISCO.

Bedding, Mattresses, Pill-boxes, Feather and Hair Bolsters, Pillows, etc.

Orders from Country Dealers and others, particularly attended to. sep 4

NEW ADVERTISEMENTS.

Northern Assurance Company.

(ESTABLISHED 1853.)

Incorporated by Act of Parliament.

Capital, £1,259,760.

HEAD OFFICES:

LONDON.....No. 1 Moorgate Street.
ABERDEEN.....No. 9, King street.
BELFAST.....No. 42 Waring street.
DUNDEE.....No. 16 St. Andrew's Place.
EDINBURGH.....No. 29 St. Andrew's Place.
GLASGOW.....No. 19 St. Vincent Place.

THE 21ST ANNUAL MEETING OF THIS Company was held on the 12th inst., when the following results of the business for the year ending the 31st of January last, were submitted to the proprietors and the policy holders:

Fire Department.

Premiums for the year £91,306 3s. 6d.; which, after payment of all losses and expenses, and provisions for all outstanding claims, left to the credit of profit and loss, a net balance of £14,572 15s. 6d.

Life Department.

Premiums of 514 new Policies issued during the year.....£20,814 11 02
Renewal Premiums and Interest.....£8,148 7 01

Total Revenue for the year.....£287,962 18 03

Claims during the year.....14,966 6 10

Number of Policies current, 3986, for capital sums amounting to.....£1,332,798 04 09

Financial Position.

Amount of Accumulated Funds.....£242,535 00 02
Revenue from all sources.....161,498 07 10

Dividend.

The directors having recommended that the dividend to the shareholders should be continued at the former rate of 7 1/2 per cent., free of Income Tax, the same was adopted accordingly.

PROGRESS OF THE COMPANY DURING THE PAST FIVE YEARS.

	FIRE DEPT.	LIFE DEPT.
	£ s. d.	£ s. d.
Revenue from 1st May, 1852, to 30th April, 1853.....	13,431 13 9	30,357 4 9
Revenue from 1st May, 1853, to 30th April, 1854.....	29,834 4 7	42,368 12 4
Revenue from 1st May, 1854, to 31st Jan., 1855, (nine months).....	37,303 0 0	33,374 2 11
Revenue from 1st Feb'y, 1855, to 31st Jan'y, 1856.....	77,850 19 9	62,184 7 11
Revenue from 1st Feb'y, 1856, to 31st Jan'y, 1857.....	91,306 3 6	67,962 18 1

ended June 16, 1857.

SMITH, BROTHERS & CO.,
Agents for California,
Corner California and Battery sts.,
au 14-tf San Francisco.

GEORGE DIETZ & CO.

1132, Washington Street,



CAMPHEN AND OIL MANUFACTURERS

Importers and Dealers in
ALCOHOL, BURNING-FLUID, AND
SPIRITS TURPENTINE.

Camphene and Oil Lamps, Globes, Chimneys and Wicks.

All articles in our line we will sell at the lowest market prices. au 7

ספר תורה ושופר

THE UNDERSIGNED brings to the notice of the Israelites of California that he has a **ספר תורה** and **שופר** to lend out for the ensuing **ראש השנה** and **כפור**. Those who desire to make a loan of them may address
ELIAS WOOLF MOHEL,
115 Pine Str. 2d house from Montgomery,
SAN FRANCISCO.

FIGEL & BROTHER,

Clothing and Furnishing Goods,

AT WHOLESALE AND RETAIL,

HAVE CONSTANTLY on hand a large assortment of Clothing, and Gentlemen's Furnishing Goods, Boys' Clothing, Hats and Caps, Trunks, Valises, &c.—And are receiving by every steamer and clipper, fresh supplies from their partner, Mr. FIGEL, 57 Pine street, New York.

All the above articles are offered at the VERY LOWEST MARKET PRICES at 191 Clay street, near Kearny, by
FIGEL & BROTHER

Branch Store, Empire Block, Second street, near door the corner of D street, MARYSVILLE. au21

מורה

החוסם מזה נטל רשון לרועת לאחיו בני ישראל אשר נכח עת שיעברו מזה יספא אתו מוכן למלואת עבודת הקדש כרין וכפנה אבונתיו ויל קר דתו יתורשבו ונכחו וקל קעין אימנותיו ובקאות הנה הוא נולד וברור כי עתה לא נכשלתו ולא רפחה ויהלילה ויהיה בעור לרואי לסמולע רבני יצחק נאדרשד ש"כ רמא סאן פראנציסקא

JOSEPH SIMPSON,

ATTORNEY AT LAW,
133 CLAY ST., Room 8, up stairs,
SAN FRANCISCO. ap17

ADAMS ADVERTISEMENTS.

FAMILY DRUG STORE.

SAMUEL ADAMS,

WHOLESALE AND RETAIL

DRUGGIST AND APOTHECARY,

Northeast corner Clay and Dupont sts,

CONSTANTLY ON HAND ONE OF THE largest assortments of Drugs, Medicines, Chemicals and Approved Popular Medicines of the day, and additions continually made. Among them are

The Celebrated German Tonic and AROMATIC BITTERS.

An infallible remedy for Jaundice, Indigestion, Dyspepsia, Impurities of the Blood, &c. &c., and an Elegant, Salubrious and Wonderful Restorative in Diseases of the Stomach and Digestive Organs.

VIRTUES OF THE GERMAN BITTERS.

In all Diseases of the Stomach and Digestive Organs the German Tonic and Aromatic Bitters surpasses any medicine that has ever been devised. By a peculiar process of German Chemistry, they possess the power of warming and invigorating the functions of the Stomach, while they diminish the feverish sensibility of the nerves and fibres.

DEVOTION'S LEXIPYRETA

Stands unrivalled as a cure for Fever and Ague.

MINERAL WATER.

Seltzer, Congress and Napa.

LEECHE.

EUREKA PANACEA AND

Vegetable Depuratory.

For the cure of diseases arising from the IMPURITY OF THE BLOOD, such as Scrofulous, Leprous, and Cutaneous Affections, Biles, Salt Rheum, Rash, Pimples on the Face, Prickly Heat, Fever and Miners' Sores, Scrofulous Affections from an injurious use of Mercury, imprudence in life, and from the change of climates.

The ingredients comprising this invaluable Depuratory have long been successfully used by the proprietor, as many who have applied to him can testify, and are among the most efficacious remedies known in the vegetable world. Price \$2 per bottle. For sale by
SAMUEL ADAMS,
Druggist and Apothecary, corner Clay and Dupont streets. je12-tf

German Purgative Pills.

PREPARED BY

SAMUEL ADAMS, Druggist and Apothecary,
Corner Clay and Dupont streets,
SAN FRANCISCO.

THESE PILLS were prepared to meet the wants of those requiring a safe and reliable Family Pill, and being prepared in this State, lose none of their virtues, which Pills are liable to in passing through the tropics.

They are confidently recommended in all cases where the stomach and bowels require evacuation, in Constiveness, Billious Diseases, Dyspepsia, Headache, Rheumatic Attacks, Nausea, etc., etc., and particularly recommended for Suppression, Irregularities and Female Complaints, generally. They are purely vegetable. je12-tf

THE CALIFORNIA



KILLING PAPER

For the Destruction of Flies, Mosquitoes, Gnats, and other Insects; it is simple in its use and killing in its effect. Price 12 1/2 cents a sheet. Prepared and for sale, wholesale and retail, by
je19 SAMUEL ADAMS.

PILE WASH.

THIS PILE REMEDY HAS BEEN PREPARED BY the subscriber for six years, and no article he has sold has afforded such immediate and effectual relief. jo 12 SAMUEL ADAMS.

CROCKERY

BLUMENTHAL & HIRSCH,
IMPORTERS AND JOBBERS OF
CHINA GLASS, AND EARTHENWARE.

Britannia and Plated Ware,
CUTLERY AND LOOKING GLASSES,
No. 152 Kearny Street,
In F. Argenti's Brick Building, corner of Commercial St.,
140 & 151 Clay St., 2 doors below
Montgomery.
Particular attention paid to packing Goods for the
Interior or Coast Trade.

R. KRAMBACH,
IMPORTER, WHOLESALE AND RETAIL DEALER IN
CROCKERY,
Glassware, Plated and Britannia Ware,
CUTLERY, LAMPS, ETC.,
No. 140 Clay Street,
Between Montgomery and Sansome, opposite Leidesdorf
SAN FRANCISCO.

Sign of the Mammoth Boot.
M. GUERIN,
IMPORTER AND DEALER IN
BOOTS, SHOES AND BROGANS,
Corner of Battery and Commercial Streets and
No. 57 Commercial Street, San Francisco.
A full supply of Boker's and Conrad's Philadelphia Boots,
Shoes and Gaiters.

STATIONERY.
GOLD PENS.
NOISY CARRIER'S 122 LONG WHARF, second house
above Leidesdorf street, or a few doors below Mont-
gomery street.
GOLD PENS—
Silver short, extra cases, retail at.....\$2.00 each
GOLD ENGRAVING PENS—
Silver extra cases, retail at.....\$3.00 each
GOLD DOUBLE ENGRAVING PENS—
Silver double extra cases, retail at.....\$4.00 each
GOLD MAMMOTH PENS—
and holders, with boxes, retail at.....\$5.00 each
GOLD CASES AND PENS—
Short extra, retail at.....\$6.50 each
GOLD No. 2 A. L. BROWN'S PENS—
alone, retail at.....\$1.00 each
GOLD ENGRAVING BROWN'S PENS—
alone, retail at.....\$1.50 each
GOLD No. 2 MAMMOTH PEN—
alone, retail at.....\$3.00 each
Je 25 CHARLES P. KIMBALL, President.

ELLERY'S
ANTIQUARIAN BOOKSTORE.
ELLERY has just received Thirty Thousand Pages
of MUSIC which he is selling cheap. He has always
on hand a great variety of
BOOKS,
(IN ALL LANGUAGES:)
**Law, Medical, Agricultural, Me-
chanical, Theological, Spirit-
ual, Liberal.**
BIBLES AND PRAYER BOOKS.
STANDARD AND MINOR DRAMA, SONG BOOKS, TOY
BOOKS, MISCELLANEOUS AND STANDARD BOOKS
too numerous to mention.
A lot of ENGRAVINGS for Studies and Designs or Port-
folios, Portable Writing Desks, Work Boxes, &c. Novels,
Magazines, Stationery, Playing Cards, &c.
Books bought sold or exchanged.
Come everybody and examine, at the ANTIQUA-
RIAN BOOKSTORE, 162 Washington street, above Mont-
gomery street.
N. B. Wholesale and Retail. Jan 15-3m2p

ST. LOSKY, LEVY & CO.
IMPORTER OF THE
Cheapest Brands
—OF—
Havana Cigars,
and Sole Agents for the sale, in California, of
La Flor de Cabaña, Partagas y Ca Havana.
100 California Street,
Next door to Aloop & Co

M. DUKES,
Wholesale Dealer in all kinds of
Imported Segars & Tobacco,
No. 116 Battery Street,
Corner Battery and Washington.

GEORGE W. CHAPIN & Co.,
General Agency and Employment Office,
Northeast corner of Kearny and Clay sts.,
NEXT TO MOSE'S BOOK STORE.

Under the supervision of the Young Men's
Christian Association, San Francisco, find
employment for all kinds of help—House Ser-
vants, Cooks, Seamstresses, Grooms, Coach-
men, Farm Hands, Day Laborers, Mechanics,
Clerks, Teachers, etc. Country Orders prompt-
ly attended to.
With the above, we have a House Bro-
kerage and Real Estate Agency, Rent Houses
and Lands, Collect Bills, Negotiate Loans, etc.
etc. jy24

INSURANCE

Monarch Fire Insurance Company.
ESTABLISHED IN 1855—EMPOWERED BY
ACTS OF PARLIAMENT.
Capital and Surplus Fund, \$2,000,000
Special Fund, (invested in this country) \$150,000.
Head Office: Adelaide Place and 28 Regent st., London.
Office in San Francisco, 126 California st., near Leidesdorf.
Directors in London.
SIR JOHN MURDOCH, Bart., Chairman.
FRANCIS WITHAM, Esq., Dep. Chairman.
John Adie, Esq. F. B. Carr, Esq.
E. Huggins, Esq. O. S. Butler, M. P.
J. Humphreys, Esq. John Laurie, M. P.
J. D. Brown, Esq. J. G. Hammach, Esq.
Robert Main, Esq. W. Scofield, M. P.
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S. K. Everett, Esq. Robert Haydock, Esq.
B. A. Mumford, Esq. James Harper, Esq.
Wm. L. Ling, Esq. Joseph Saturn, Esq.
G. B. Morehead, Esq. William H. Macy, Esq.
Benjamin J. Whitlock, Esq.
Policies issued and losses promptly settled at this Agency.
ap3 W. L. BOOKER, Agent for California.

Unity Fire Insurance Association,
OF LONDON.
OFFICE SAN FRANCISCO AGENCY, Mer-
chant street near Battery.
\$2,000,000 Sterling, or \$10,000,000 Capital.
Brick and Stone Buildings, and Merchandise, Insured on
favorable terms.
The undersigned are authorized to settle claims for losses
without delay.
DICKSON, DeWOLF & CO.,
Agents.

Imperial Fire and Life Insurance Co.
OF LONDON.
ESTABLISHED IN 1808. CAPITAL, \$3,000,000.
THE UNDERSIGNED HAVING RECEIV-
ed permission to issue Policies insuring detached frame
buildings, and their furniture, are now prepared to receive
applications for the same.
Brick Buildings, and Merchandise stored in them, or Mer-
chandise stored afloat, insured against fire on the most
moderate terms.
Also, Life Insurance for a period of years, or the whole
term of life.
FALKNER, BELD & CO., Agents,
128 California street.

Fire and Marine Insurance Agency,
No. 106 Montgomery Street, San Francisco.

J. P. HAVEN & W. B. JOHNSTON,
AGENTS FOR THE
LIVERPOOL AND LONDON FIRE INSURANCE
COMPANY.—Capital, \$10,000,000.
MERCANTILE MUTUAL INSURANCE CO.
ORIENT MUTUAL INSURANCE CO.

J. P. HAVEN,
Proctor and Advocate in Admiralty.
ADJUSTER OF AVERAGES.
GEORGE T. KNOX,
ATTORNEY AND NOTARY PUBLIC.
ap3

MISCELLANEOUS.
ALBERT KUNER,
SEAL ENGRAVER AND DIE SINKER.
167 Washington Street, San Francisco.
NOTARIAL SEALS, as prescribed by the
law of 1853. Masonic and Official Seals of every de-
scription. Ornamental Engraving and Marking at the short-
est notice, and at reasonable prices. ap3
STENCIL PLATES CUT TO ORDER.

JOSEPH KIRNAN,
[Having purchased the well-known and popular Saloon of
NICKERSON & LOVETT,
Cor. Merchant and Montgomery sts.
HAS, AFTER MAKING SOME DESIRABLE alter-
ations, RE-OPENED the above Saloon, where his
friends and the public will find him prepared to supply his
Customers with the best Wines, Liquors, &c. Also, all the
Beverages of the season, at reduced prices.
It is the determination of the proprietor to keep a House
that cannot be excelled, as to its business arrangements and
the character of the articles offered to his guests. By those
who know his long experience in the best Saloons, no as-
surances will be required. To all others, he simply says—
CALL AND JUDGE FOR YOURSELVES.
Jy 31-1f.

WILLIAM MEYER & CO.,
IMPORTERS AND DEALERS IN
FASHIONABLE CLOTHING,
—AND—
Gentlemen's Furnishing Goods.
174 CLAY STREET.
Jy10 SAN FRANCISCO.

M. ELGUTTER,
WHOLESALE DEALER IN
FANCY DRY GOODS,
No. 111, Sacramento street,
SAN FRANCISCO.

Removal.
ELIAS WOLF, the MOHEL, has removed
to 115 Pine street, two doors above Mont-
gomery. He hopes fully to merit the confi-
dence of those who may be pleased to avail
themselves of his services. may 28

DRY GOODS.

IMPORTANT
—TO—
California, Oregon and
Washington Territories,
SANDWICH ISLANDS AND
MEXICO.

EVERY MERCHANT from any of the above countries
will find it their interest to call, examine and purchase
from our
IMMENSE STOCK.

All our Goods are of our own Importation.

HUGHES & WALLACE,
White Goods.
HUGHES & WALLACE,
Embroideries.
HUGHES & WALLACE,
Laces, Edgings.
HUGHES & WALLACE,
Hosiery, Gloves.
HUGHES & WALLACE,
Furnishing Goods.
HUGHES & WALLACE,
Millinery Goods.
HUGHES & WALLACE,
Ribbons.
HUGHES & WALLACE,
Flowers, Feathers.
HUGHES & WALLACE,
Yankee Notions.
HUGHES & WALLACE,
Perfumery.
HUGHES & WALLACE,
Shirts, Collars, etc.

Agents for—
J. J. Clark's Sewing Cotton;
Marshall's Linen Threads.
No 105 and 107
Sacramento street,
SAN FRANCISCO.
Jy 10

New Fancy and Staple Dry Goods,
BY THE ARRIVAL OF EVERY STEAMER
AND CLIPPER.

Offered at the Lowest Market Prices, to which
I invite the attention of City and Country Merchants.
F. HENDERSON, No. 61 SACRAMENTO
street, San Francisco, has for sale the following New
Assorted Prints—new styles; assorted Blankets;
Berth and Bed Blankets; "York Mills" Cottons;
Blue Denim—assorted; Linen Check and Hickory Shirts;
"Ashland," "Washington" and "Howard" Duck;
White and colored Marseilles Quilts; Brown Drill;
Brown Sheetting; assorted colors Flannel;
Ballard Vale White Flannel; Bleached and Slate Drills;
Bed-Ticking—assorted; Bleached Shirtings—assorted;
"Allendale" Sheetings—assorted widths
Fine Brown Shirtings; Gray Twilled Flannel.
Orders for the Country supplied. ap3

H. BRESLAUER & CO.,
Importers and Wholesale Dealers in
FANCY DRY GOODS,
EMBROIDERIES, ETC.,
Sansome street, next to Smiley Brothers, & Co.
SAN FRANCISCO
And 101 William street, NEW YORK.
Henry Breslau, may1 A. Morris.

GOUDCHAUX BROTHERS,
IMPORTERS AND JOBBERS OF
FANCY AND DOMESTIC
DRY GOODS.
Embroideries, Laces,
Trimnings, Ribbons, Cloaks, &c. &c.
No. 81 California St.,
One door from the Corner of Battery,
A. GODCHAUX, J. GODCHAUX, SAN FRANCISCO.

B. JOSEPH,
IMPORTER AND JOBBERS OF
Dry Goods, Clothing, Fancy Goods,
HOSIERY, &c.
No. 71 Battery Street, near Sacramento.
N. B.—A. LEVY is authorized to transact all business
for the above establishment. ap17f

EAST INDIA TEA COMPANY,
Dealers exclusively in
TEAS, COFFEES,
CHOCOLATES AND SUGARS,
No. 173 WASHINGTON STREET,
OPPOSITE MAGUIRE'S OPERA HOUSE,
SAN FRANCISCO.

DRY GOODS.

L. DINKELSPIEL.
SIMON & DINKELSPIEL,
Importers and Jobbers of
FANCY AND STAPLE DRY GOODS,
HOSIERY, &c. &c.
No. 79 California Street,
Corner of Battery and
California Streets, SAN FRANCISCO.

LANG & SPORBERG,
Importers and Jobbers of
FOREIGN AND DOMESTIC
Dry Goods, Fancy Goods, Hosiery, &c.
Corner of Sacramento and Leidesdorf Sts.
SAN FRANCISCO.
ap24 Orders from the Country promptly attended to.

EDUCATION.

LEVY'S INSTITUTE,
On Broadway in the Basement of the Synagogue
IS CONDUCTED BY MR. DANIEL LEVY, APPOINT-
ed as Hebrew Teacher by the Congregation Emanu-El,
with the assistance of Prof. A. C. Knox, and Miss Lar-
son, well known and accomplished Teachers.
The Branches of Instruction include all such as are
taught in elementary and High Schools, besides French,
German and even Latin and Greek, if required.
Mr. Levy, by long experience as a teacher in the Public
Schools of France and Algeria, has acquired a knowledge
of the BEST METHODS of conducting a school and of im-
parting instruction, and is prepared to lay before parents
and guardians Official Documents, attesting that his suc-
cess as a teacher was repeatedly rewarded by the Minister
of Public Instruction.
Mr. Knox has had fifteen years experience in teaching
the English branches and the classics.
For further particulars, apply at the School-room from
9 A. M. to 3 P. M.
DANIEL LEVY, Principal
Jel2

HEBREW SCHOOL.
INVITATION TO PARENTS AND GUARDIANS.
THE SCHOOL for the Moral and Religious
Instruction of our Children, under the su-
perintendence of Dr. ECKMAN, is open for chil-
dren of both sexes. It is kept at
No. 133 Clay Street, (2d story.)
SCHOOL HOURS:
SATURDAY and SUNDAY, at 10 A. M.
The School is free to all. Only those who
are able are expected to pay a moderate charge.

THE ISRAELITE IN ENGLISH,
—AND—
THE DEBORAH IN GERMAN,
JEWISH NEWSPAPERS, PUBLISHED BY
Drs Wise and Lillenthal, of Cincinnati. The above
periodicals will be supplied by mail, or otherwise, at a
price of \$3 per year; for the Israelite, and \$4 for both, in
advance. Apply to the publisher of the Weekly Gleaner
San Francisco.

NEW ADVERTISEMENTS.
Weddings, Ceremonies, Balls, Parties,
ETC. ETC. ETC.

SAULMANN!
—ARMORY HALL BUILDING—
No. 128 Montgomery Street,
Who will furnish Families, Boarding Houses, and Hotels
with all articles usually sold in a Bakery and Confection-
Store, of a superior quality, on reasonable terms, and
the shortest notice.
His long residence and extended custom is sufficient
warranty of the superiority of his productions. Jy1-1f

Paper Hangings and Carpets!
JUST RECEIVED PER LATE ARRIVALS, BY
FRANK BAKER,
No. 110 and 112 Clay Street.

800 CASES PAPER HANGINGS:—
French and American—Every Variety—
6,000 rolls French and American Borders;
400 pieces Tapestry Velvet Carpet;
625 do Tapestry Brussels Carpet;
230 do Three-ply Carpet;
300 do Superfine Ingrain Carpet;
300 do Extra Fine Ingrain Carpet;
200 do Cotton and Wool Carpet;
125 do Stair Carpets, assorted;
275 do Bay St. te Druggets;
800 do Oil Cloths, assorted;
125 do Damask and Brocade;
300 do Cotton and Worsted Damask;
4,000 pairs Window Shades;
375 do Lace Curtains;
751 do Muslin Curtains;
8,900 Cornices and Curtain Bands;
Stair Rods; Table Covers;
Gimps, Fringes, &c., &c.
For sale wholesale and retail, by
FRANK BAKER,
11 and 112 Clay street.
Jy19

MORIZET
Maltese Cross Champagne.
J. C. MORIZET, RHEIMS.
H. A. COBB, AGENT, San Francisco.
THE UNDERSIGNED, Agent for the pro-
prietors, Messrs. De St. MARCAUX & Co., Rheims,
France, has just received an invoice of the above celebra-
ted Wine, and will continue, from this time, to receive the same
by every arrival from France. H. A. COBB.
ap3 No. 100 and 102 Montgomery Street.

AUCTION HOUSES.

AARON VAN VLECK,
AUCTIONEER,
SALESROOM—Fireproof Building, 61 and 63
California street, near Front.

Sale Days—Wednesdays and Saturdays.
ap3

SMILEY BROTHERS & CO.,
AUCTIONEERS AND COMMISSION MERCHANTS.

SALESROOM—S. W. corner of Sacramento and Sansome streets.

SALE DAYS.

MONDAYS—Regular Catalogue Sales (in second story salesroom) of FRENCH GOODS, SILKS, EMBROIDERIES, STAPLE DRY GOODS, FANCY GOODS, &c.

WEDNESDAYS—Regular Catalogue Sales of BOOTS, BROGANS, CLOTHING, HATS, CAPS, BLANKETS. ap3

H. M. NEWHALL, **HENRY GREGORY.**

NEWHALL & GREGORY,
AUCTIONEERS.

SALESROOM—Fireproof Brick Building corner of Sacramento and Battery Streets.

REGULAR SALE DAYS—Mondays and Thursdays.

Regular Sales by Catalogue,

BOOTS, SHOES AND BROGANS,
LADIES', MISSES' AND CHILDREN'S
SHOES,

DRY GOODS, CLOTHING, HATS AND CAPS, CUT-
ap3 LERY, FANCY GOODS, &c.

R. D. W. DAVIS & CO.
AUCTIONEERS.

SALE DAYS—TUESDAYS AND FRIDAYS.
AT 10 O'CLOCK, A. M.

THE UNDERSIGNED having taken the Fireproof Brick Store on the southwest corner of California and Sansome streets, will continue the Auction and Commission Business, under the name and style of R. D. W. DAVIS & CO. Gratefully acknowledging the favors heretofore extended to him, he respectfully solicits a share of patronage.
ap3

R. D. W. DAVIS.

S. L. JONES—AUCTIONEER.

JONES & BENDIXEN,

SALESROOM—Fireproof Building, Nos. 61 and 63 California street, three doors from Front.

OUTDOOR AND SPECIAL SALES attended to in any part of the city.

Consigned Goods covered "pro rata" by
FIRE INSURANCE.

Liberal Cash Advances made on Consignments for Sale at Auction.

A CARD—Mr. F. Foa will solicit Consignments for our House generally, and will have an interest in all business which he may influence thereto.
ap3

S. L. JONES & CO.

NATHANIEL GRAY,
Undertaker,

No. 155 Sacramento St.,
(Corner of Webb street,) SAN FRANCISCO.

COFFINS, HEARSE, COACHES, ITALIAN MARBLE GRAVE STONES, and all necessary FUNERAL Requisites, at short notice.
mh27-3m

JAMES H. WINGATE, & CO.

SUCCESSOR TO WINGATE AND MASSEY.
UNDERTAKER AND GENERAL FURNISHER, No. 161 Sacramento street, keeps constantly on hand a large assortment of Metallic, Rosewood, Mahogany, Walnut, and common Coffins.

Particular attention paid to preparing Bodies for shipment to the Atlantic States.

N. B.—Charges moderate. **JAMES H. WINGATE,**
161 Sacramento street, south side,
Office of Coroner and City Sexton.
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JAMES HAYES,

MANUFACTURER

AND

DEALER

IN

MARBLE

Grave Stones.

MARBLE MONUMENT.
Chimney, Table & Counter Tops.
No. 143 CALIFORNIA STREET.

Hebrew Inscriptions executed with precision, and neatness. All work done in the best manner, at the lowest prices.

HARDWARE.

J. C. SMITH & Co.
IMPORTERS AND DEALERS IN
HARDWARE, NAILS, AND
Agricultural and Mining Implements,
FIRE PROOF BUILDING,
No. 81 Clay street, 2d door west of Front,
jy 17.

FIRE! FIRE!!
SIMS & FRASER,
MANUFACTURERS OF
Fire-proof Doors and Shutters,
BANK VAULTS, GRATING, BALCONIES,
RAILING, Etc., Etc.,
OREGON STREET, NEAR FRONT,
SAN FRANCISCO.

Ship, Steamboat, Sawmill, and all kinds of Blacksmithing
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HATS, CAPS, ETC.

J. C. MEUSSDORFFER,
MANUFACTURER AND IMPORTER
HATS AND CAPS,
WHOLESALE AND RETAIL,
No. 165 Commercial Street,
SAN FRANCISCO.

Below Kearny. Our Stock contains always the latest European and American styles. Any kind of Hats (both Fur and Silk) made to order.
ja30-3m

BOYSEN BROTHERS,
HATTERS,
No. 159 KEARNY STREET,
(Between Clay and Commercial.)
OFFER FOR SALE

Moleskin Hats, city made, for \$7 each.
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GEORGE SUNDER,
IMPORTER OF
Hats, Caps, Hatters' Stock

Patent Shirts,
GLOVES, CANES, UMBRELLAS,
&c., &c.

NO. 84 BATTERY STREET,
SAN FRANCISCO

GROCERIES AND PROVISIONS.

WINES AND LIQUORS

S. H. MEEKER & CO.,
IMPORTERS AND JOBBERS OF FOREIGN
and domestic liquors, have constantly on hand a very large stock in the liquor line, which they will sell on as good terms as any house in the State.

We pay particular attention to the importation and sale of the very best class of domestic liquors, and would especially recommend our

Fine old Bourbon, Magnolia and Peach brands of Whisky; very old New Jersey Cider Brandy, and Virginia Peach Brandy,

as not being equalled by any Liquors of the kind in the country.

1000 packages New York and Philadelphia Brandy, Whisky and Gin.

200 casks fine Champagne Cognac.

150 packages Jones' Brandy.

—ALSO—
In bond and store, the following kinds of Fine old French Brandy:

Quard, Dupey & Co. of the vintages of 1826, 1836 and 1848—warranted.

Sazerac—various vintages.

Jules Robin & Co.—very old.

Bisquit, Tricophe & Co.—1825.

Marett & Co.—dark and pale.

Les Vignerons Unis.

G. V. Bernard & Co.

chas. Ruveire & Co.

—ALSO—
In bond and store, the following favorite brands of Gin, viz:

Swan, Imperial, Eagle.

St. Nicholas, Grapeleaf and Steamboat.

Pure London Old Tom Gin.

Scotch and Irish Whisky.

—WINE—
PORT—London Dock, Crown, Burgundy and Loubat's in eighth and quarter casks.

SHER Y—Harmony & Nephews—Duff Gordon and Evans' in bottles and casks, very old.

MADEIRA—Old East India Madeira Wine, in cases.

CHAMPAGNE—Of the following, well-known brands, at Agent's rates, viz:

Max SUTAIN & Co., PIPER HEIDSICK, CHARLES HEIDSICK, and SCHREIDER.

—ALSO—
Sparkling and Still Hock; Sauterne and Claret; Schnapps and Club House Gin; English and Scotch Ale and Porter, in cases and casks. 41

WE ARE SOLE AGENTS
For California and Oregon, of N. Longworth's celebrated Wines, consisting of SPARKLING AND DRY CATAWBA; SPARKLING ISABELLA; LONGWORTH'S LADIES WINE.

All persons who wish a supply of pure and unadulterated Wines and Liquors on favorable terms, are requested to call and examine our stock.

S. H. MEEKER & Co.,
121 Front street, corner of Oregon,
San Francisco
an21-tf

A Loan of \$2000.
THE SUM OF TWO THOUSAND DOLLARS is to be disposed of as a loan on good security. Parties whom this may interest, may apply to
B. ASHIM, 118 Sacramento street.
je24

JEWELRY.



JEWELRY.

H. M. LEWIS,
WATCH MAKER
AND
MANUFACTURING JEWELER,
(THE OLDEST ESTABLISHMENT IN CALIFORNIA.)

IMPORTER OF
Fine Watches and Jewelry,
Diamonds, &c.

Parties requiring a FINE WATCH or JEWELRY, will do well by calling on me before purchasing elsewhere, as I am selling 30 per cent. cheaper than any other house in California, and all my Goods are WARRANTED. Just received, several Large Invoices of Jewelry, comprising some of the finest sets in California. Remember the number, 189 CLAY STREET.

ISAAC S. JOSEPHI,
Importer and Wholesale Dealer

IN
WATCHES,
JEWELRY,
DIAMONDS,

GOLD PENS,
SILVER AND PLATED WARE,

Clocks, Tools, Watch Materials,
Glasses, Fancy Goods, etc.,

No. 195 Montgomery street, corner of Jackson.
j-12 San Francisco.

M. M. LEWIS,
Pioneer

WATCH & JEWELRY STORE,
No. 183 CLAY STREET.

HAS a large and desirable assortment of every description of JEWELRY, WATCHES, of the best manufacturers, QUARTZ JEWELRY and DIAMOND WORK, at most reasonable prices.

Diamond and Specimen Work manufactured to order, by skillful workmen.

No connection with any other house.

Don't forget the number, 183 CLAY STREET, between Montgomery and Kearny sts., opposite Court Block.
may28

JOHN W. TUCKER,
IMPORTER OF AND WHOLESALE AND RETAIL
DEALER IN

WATCHES, DIAMONDS,
SILVER WARE.

Jewelry and Silver Plated Ware.

QUARTZ WORK OF ALL KINDS ON HAND.

Watches repaired with care and warranted.

No. 125 Montgomery Street,
SAN FRANCISCO.

Persons in the interior desirous of purchasing articles of Jewelry, by forwarding a description, accompanied by the cash, can obtain them, and depend on their being of the best quality, and selected with care; and there is little doubt that this mode will prove as satisfactory to the purchasers as if the articles had been selected under their own supervision. feb. 8

BRAVERMAN & LEVY,
WATCH & MAKERS,

AND
JEWELERS,

No. 167 Washington Street,

HAVE constantly on hand a large and beautiful assortment of

FINE WATCHES,

JEWELRY,

QUARTZ WORK, ETC.

In Silver Ware,

We always keep a well selected stock of such articles as Silver Knives, Forks and Spoons;

silver candlesticks; silver cake baskets,

Silver waiters, silver castors, silver cups,

silver napkin rings, &c. &c.

Also—Silver Plated Ware, which we offer for sale at very low prices. mh6tf

AUG. J. SAULMAN. **F. L. LAUNSTEIN.**

SAULMAN N'S
—COFFEE SALOON, —

GERMAN BAKERY, AND CONFECTIONARY,
Armory Hall Building,

No. 128 Montgomery Street, corner of Sacramento,
SAN FRANCISCO.

AGENCY FOR RUSSIAN CAVIAR. 51

HOTELS, SALOONS AND BOARDING

Goldsmith House,
No. 109 Sacramento Street,

Goldsmith & Stern, Proprietors.

TRAVELERS and FAMILIES will find this House one of the most desirable, as it is centrally located. The Tables are always supplied with the best the market affords, and the Proprietors will spare no pains to make it one of the most comfortable Hotels in the city.
feb12 tf

NEW YORK HOTEL,
CORNER OF

Battery and Commercial Streets,
SAN FRANCISCO.

BACHMAN & ELSSASSER,
PROPRIETORS.

MRS. STODOLE'S
BOARDING AND LODGING HOUSE,

CENTRALLY LOCATED at Cor. Sansome and Hallock St. will be prepared to accommodate Boarders and Lodgers on very reasonable terms. Mrs. S. always keeps an excellent Table supplied with the best the market ever affords.
may1-ly

BARRY & PATTEN,
Wholesale and Retail Dealers in

WINES AND LIQUORS,
161 and 118 Montgomery Street,
SAN FRANCISCO.

mh6-3m

Strictly כשר

ALEXANDER'S PRIVATE BOARDING HOUSE,
No. 14, Sansome street, opposite the Racette House.

THE PROPRIETOR begs leave to inform his friends and the public that he has recently opened the above House, formerly kept by Mr. Goldsmith. The House has undergone a thorough renovation, and no pains will be spared to make it a comfortable Home to those who will favor him with their patronage.

Mr. A. being too well known among the commercial community, there is no need for any comment as regards the table. j-28

KOSHER MEAT.
כשר

Y. ABRAHAM,
BUTCHER.

Jackson st., between Kearny and Dupont
In the Old Pennsylvania Engine House.

SAN FRANCISCO.

Recommends to his former Customers and the public his assortment of PRIME MEAT.

Orders forwarded to any part of the City with the greatest punctuality. feb27

כשר

The MEAT properly killed and inspected is to be had only at the following places:—

B. ADLER'S,
Y. ABRAHAM'S,
H. SELIG, 23 st.,
M. MAYMAN,

je19 I. GOLDSMITH.

DENTISTRY.

A Card.

Parties who wish to save their teeth or to have new ones inserted, are politely requested to call on Dr. Burbank, second floor of the Express Building, corner of Montgomery and California streets. Dr. B. is prepared to undertake any mechanical or medical operation relative to dentistry. Teeth are extracted, plugged, and whole sets made to order. Ladies and gentlemen whom this Card may interest, may satisfy themselves as to the dental skill of Dr. B., by inspecting specimens of his work. ap10

C. C. KNOWLES,
DENTIST,


AND
Manufacturer of Mineral Teeth,

AND
Block Works.

Office, corner Sacramento and Montgomery streets.

(Entrance same as to Vance's Daguerrean Rooms.)
San Francisco.

Business hours from 9 A. M. to 5 P. M.

DR. H. AUSTIN,
SURGEON  **DENTIST.**

175 WASHINGTON STREET,
Next door to the Marble Building, between Montgomery and Kearny sts.

All operations skillfully performed, and at greatly reduced prices. Advice gratis. 53

JUVENILE.



A WILLING HEART AND READY HAND.

BY J. M. FLETCHER.

A willing heart and ready hand
Are priceless to the young,
And are the sources whence success
In every age has sprung;
Then cherish them, ye noble lads,
Whatever may assail,
For willing hearts and ready hands
Are never known to fail.

Misfortune never crushes
Who have a ready hand,
And duty never calls in vain
For willing hearts to stand
Against the perils of the hour—
Against the darkest day;
For willing hearts and ready hands
Are sure to win their way.

Then up, and bear an equal share
In all that's good and great,
With willing hearts and ready hands,
And never pine at fate;
But nobly brave the darkest wave
That rises with the gale;
For willing hearts and ready hands
Are never known to fail.

A Psalm of Life.

Tell me not in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was never spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Find us farther than to-day.

Art is long and time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, how'er pleasant!
Let the dead Past bury its dead!
Act,—act in the living Present!
Heart within, and God o'erhead!

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

Footprints that perhaps another,
Sailing o'er life's sole unmain,
A forlorn and shipwreck'd brother,
Seeing, shall take heart again—

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

A Mother to her Daughter at the Age of Thirteen.

My Dear Daughter,—In regular succession has one month succeeded another, and the anniversary of the day that gave you birth is again ushered in. This day should present to you subjects of the deepest interest—reflections of past, present, and future blessings—the boundless mercy of that great Invisible who gave you your existence, and who bestowed which if cultivated and cherished, promise to insure for you happiness in time and eternity. Who has all so blessed you with kind parents and instructors, who feel for your present and future welfare the most anxious solicitude—with numberless other blessings which should swell your bosom with gratitude and delight.

Thirteen anniversaries of your birth have passed away, and you are now verging into life; your mind, like the tender bud of the opening rose, is expanding and daily becoming more and more susceptible of a knowledge of mankind. You are as yet but slightly aware of the many allurements and temptations that will beset the path of life—the many inducements presented to your view by a vain deceitful world, all combining, like a mighty torrent, to delude and cause your youthful steps to swerve from the path of rectitude, and turn aside from that bright course that leads to piety and virtue. Each revolving day presents new scenes and new occurrences, all of which, if properly observed, are subjects of contemplation. Permit me here, my dear, to drop a few hints. In forming your future plans of life, endeavour to keep the great end of your existence in view; take the holy word of God for the man of your counsel and guide, set your face as a flint against the vanities of youth, and suffer not the transient pleasures of a fleeting world to extract from you the more permanent pleasures that result from a knowledge of the love of God, whose name you have happily espoused; and whether, through the interposition of Providence, you are permitted to smile in the sunbeams of prosperity, or walk the cheerless vale of adversity, over-evinced equal resignation, and adore the Hand by whom it is sent.

Thus will you pass a life the reflections of which will, at the closing scene, shed indescribable pleasure—a consciousness of having devoted yourself to the cause of piety and virtue, while in the possession of health, and under the influence of that religion which will enable you to look forward with pleasing anticipation to a happy eternity, and assist you to unloose the close cords of affection that had entwined themselves around your heart—ay, even will you be willing to bid the world adieu with holy rapture in fond anticipation of joining the blessed hosts above.

JUNE 23, 1838.—*Youth's Mag.*

PSYCHOLOGY.

HOW SHALL WE ACCOUNT FOR IT

We have several times addressed ourselves to the intelligent reader with such or similar questions. It was done with a view to stimulate enquiry and to elicit a reply from some quarter. We invite communications on the subject which can

not but be of absorbing interest. For laying the following authentic account before the public we ask "How shall we account for it?"

Professor Boehm, of known respectability in Giesen and Marburg, where he regularly read public lectures at the university on mathematics—a man of integrity, religious sentiments, a friend of truth, and anything but an enthusiast—used frequently to relate the following tale:—

Being one afternoon in pleasant society, where he was smoking his pipe and taking his tea, without reflecting upon any particular subject, he all at once felt an impulse in his mind to go home. Now, as he had nothing to do at home, his mathematical told him he ought not to go home but remain with the company. But the inward monitor became stronger and more urgent, so that at length every mathematical demonstration gave away, and he followed his inward impulse. On entering his room, and looking about him, he could discover nothing particular; but he felt a new excitement within him, which told him that the bed in which he slept must be removed from its place, and transported into another corner. Here likewise reason began again to operate, and represented to him that the bed had always stood there, besides which it was the fittest place for it, and the other the most unfit; but all this availed nothing, the monitor gave him no rest: he was obliged to call the servant, who moved the bed to the desired place. Upon this his mind was tranquillized, he returned to the company he had left and felt nothing more of the impulse. He stayed to supper with the company, went home about ten o'clock, then laid himself in his bed, and went to sleep very quietly. At midnight he was awakened by a dreadful cracking and noise. He arose from his bed, and then saw that a heavy beam, with a great part of the ceiling, had fallen exactly upon the place where his bed had previously stood. Boehm now gave thanks to the merciful Father of men for having graciously caused such a warning to be given him.

I know very well how the materialist will explain this striking and remarkable presentiments. He will say that the beam had cracked the preceding night, and that Boehm had heard it indistinctly in his sleep, so that he was not clearly conscious of it. The obscure idea of danger, however, still lay in his soul; this idea became more lively, the nearer the period of danger approached, and at length manifested itself in the manner above stated.

This explanation bears upon its surface a gleam of probability similar to that when the materialists seeks to explain light, either as proceeding from illuminated bodies, or by the tremulous motion of the ethereal fluid, occasioned by the illuminated bodies. But the more strictly these ideas are investigated, the more groundless are they found to be: at length, contradictions are discovered, and they are seen to be impossible. If, by the cracking of the beam, a confused idea of danger had arisen in Boehm, during sleep, he would have felt, on awaking, a secret anxiety, a dread of something, of which he was ignorant—of which he might afterward perhaps have a confused recollection; and then, without knowing why, might have ordered the bed to be removed to another place.

But this was far from being the case with the mind of the professor: it was at ease, and foreboded nothing; and as, toward evening, the impulse arose to go home, it disputed against it, which certainly would not have been the case had this impulse originated in his own mind. The same thing happened likewise when the bed was transported to another place: Boehm found it improper and inconvenient.

But to such sophistry as this must the materialist have recourse, when he attempts to apply his mechanical laws to

that which is supernatural. Something of this kind may give satisfaction to persons of this description, and to the superficial reasoner, but to the Divine and the Philosopher by no means. We therefore candidly ask "How shall we account for it?"

Instructive Example.

The following anecdote is extracted from a letter of Joseph Purdew:—"This morning," says he, "while reading in bed, I was suddenly interrupted by a noise similar to that made by rats, when running through a double wainscot, and endeavouring to pierce it. The noise ceased for some moments, and then recommenced. I was only two feet from the wainscot, and I observed it attentively: a great rat made its appearance at the mouth of a hole: it looked about, without making any noise, and having reconnoitred as it wished, it retired. An instant after, I saw it come again, leading by the ear another rat, larger than itself, and which appeared aged. Having left this at the edge of the hole, it was joined by another young rat. The two overran the chamber, collecting the crumbs of biscuit which, at supper the preceding evening, had fallen from table, and carried them to the rat which they had left at the edge of the hole. I was astonished at this attention on the part of the animals. I continued to observe with care. I perceived that the animal to which the two others brought food was blind, and unable, except by feeling about, to find the biscuit they offered. I no longer doubted that the two younger ones were its offspring, the assiduous and faithful purveyors of a blind parent. I admired within myself the wisdom of Nature, who has given to all animals a social tenderness, a gratitude, I had almost said a virtue, proportionate to their faculties. From that moment, these abhorred vermin seemed to become my friends. They gave me; for my conduct in a similar case, lessons which I have not often received from mankind. At this juncture a person opened the door: the two young rats warned the blind one by a cry; and, in spite of their fears, would not seek for safety till that was secure: they followed as the latter withdrew, and, so to say, served him for a rear guard."—*Buffon.*

The evil which we commit does not draw down on us so much hatred and prosecution as do our good qualities.

BIRTH.

In this city Sept. 4th. the wife of Peter Abrahamsen of a daughter.

INSTRUCTION ON THE PIANO, EMBROIDERY, &c.

AN ACCOMPLISHED GERMAN YOUNG LADY, who has yet some hours to spare, is desirous of devoting them to giving instruction in Piano, Embroidery, and other Accomplishments. Scholars, and families, who may have occasion for her services may apply at her domicile, at Mr. T. TAYLOR'S Union street, second house above Powell, or may leave orders at the office of the Gleaner, No. 133 Clay street. Jy31-3m

SPECIAL NOTICES.

For back numbers and complete files apply at our office.

Congregation Sherith Israel.

THE ABOVE CONGREGATION INTENDS to engage a Reader, the Election, will take place on Chol Moed Succoth.

Candidates will apply in writing to B. J. Baruch 151 Clay Street.

Opportunity will be given before the Election to applicants to read, during Sabbath and the coming Holy days. For particulars apply to Mr. Jacob Rich. President of the congregation. By order B. J. BARUCH, Secy.

San Francisco, July 12th 1857.

Ophir Lodge, No. 21, I. O. B. B. Meets every Wednesday Evening, at 7 o'clock, at Temperance Hall, Washington street. Members of the Order are invited to attend.

H. HEZOG Secretary.